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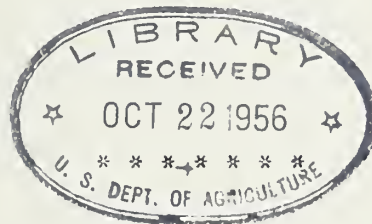
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W H A T T H E 1 9 5 0 C E N S U S M E A N S T O U S

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Paper presented at annual Federal Extension Staff Conference January 6, 1955, with a short summary of the panel and general discussion that followed. The paper had previously been presented before the Extension Section, Division of Home Economics, Land-Grant College Association meeting, Washington, D. C., December 1954.

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United States Department of Agriculture
Federal Extension Service
Washington 25, D.C.

SUMMARY OF DISCUSSION

The author said that today's American family is the smallest in history, the best educated, the best equipped, the most adaptable, the most married, the most mobile, and that fewer live on farms than ever before. It is also the most nervous and the most insecure. Some of the main points brought out in the discussion are in the next paragraphs.

1. The trend toward suburban and rural non farm living stressed in the paper indicates the importance of Extension expanding work with these people who have many problems of part-time farming, homemaking, and community living. Increased demands for extension assistance are coming from this new clientele. This movement also creates problems of a community nature that not only affect the suburban and rural non farm families but also the rest of the community -- problems or implications having to do with zoning, health, public services, schools, churches, civic organizations, local government, and tax rates.

2. Various new developments and fields of emphasis in extension work, such as public policy, consumer education, farm unit approach, family life education, community development and television, fit into this trend and service to new clientele.

3. Greater feeling of insecurity, tension, nervousness, rapid tempo of living, smaller families, changing family relations, and greater role of outside forces in youth development, all resulting from many changes and conditions in society today, support the need for giving a greater place to family life education in extension.

4. The statistics on family incomes and levels of living, showing still a sizable percentage of disadvantaged families in rural America, indicate the need for giving greater attention to reaching low-income farm families and others who are relatively nonparticipant in usual extension activities.

We have already done much.

The farm unit approach is especially adapted to this task. Attention will often need to be given, not only to things or physical improvements, but first to the understanding, the feelings, and the values of these families which lie back of why they are as they are. For these are often the keys to helping families open doors to higher levels of living. Lack of technical information for raising economic productivity may be only one of the logs in the jam and not necessarily the first one. So also we must recognize that more subject matter is only half the story to reaching more people; the other half has to do with methods and processes in doing the planning and teaching.

5. Greater stress on working with people in small groups, perhaps sometimes on a small community or neighborhood basis, was suggested from successful experiences here and there. The neighbor group work of the Soil Conservation Service supports this idea; also the community development programs now under way in most of the Southern States. Self-analysis, self-help, and self-leadership ideas based on understanding of the people concerned, are the solid foundation of extension and keys to motivation. This is especially true in the motivation of families below average in levels of living or who otherwise may feel apart from county or community organizations and activities.

6. The little attention given in the paper to the recent period of high birthrate and total population increase which we hear so much about today, indicates that the author believes this does not in itself present a major problem. The total population will always have its waves of increase, largely because of large numbers of births 20 or 30 years previously. Thus, the large number of births in the early 1920's indicated the large number of marriageable young people and subsequent births in the 1940's, and the same will be true in the 1960's, with lags in the rate of increase in between.

Over the long pull, the increases will be slow and steady.

The point is that the problem of keeping up food supply in relation to population is not a crucial problem today, and barring unforeseen circumstances, is not likely to be a crucial one in the future. Far more important, believes Miss Hurd, are the problems related to conditions and adjustments within the total population -- the mobility, the suburban settlement patterns, the faster tempo of life, the greater centralization of groups, and national leadership of programs.

7. The recent upward trend in births indicates that we have a larger number of boys and girls in the total population than ever before for potential 4-H and YMW programs. This, in addition to the extension of old age and survivor's insurance to farm operators, and other developments, may mean more young couples will be entering farming in the next few years. Already this trend is noticeable.

8. Facts mentioned in the paper also have important implications for both extension program planning and organization. It would appear that extension continually needs to check to make sure that planning groups and advisory committees are up to date and truly represent the people; and also that program planning is a "problem analysis" process and not just a "topic selection" process.

9. The facts also support the idea of teamwork among agencies locally in endeavoring to better serve more families, especially in lower levels of living -- teamwork among agencies, including health, welfare, education, church, and civic groups as well as agricultural agencies. This teamwork requires, in turn; that staff members be informed about and keep in touch with staff members and programs in other agencies.

10. Census figures and analysis such as this paper presents help Extension to stay close to reality. The data and the points given above emphasize the need for each State to have a person on the extension staff who can assemble and interpret such material and help extension apply social concepts for the improvement of program planning and teaching. Such data and interpretations also help us to see the need for having clear objectives. Sometimes the changes revealed by studies such as this tempt us to "ride off in all directions" because of our losing sight of main factors, main objectives and main relationships.

11. Finally, despite rapid and great changes with their consequent problems of adjustment, there is still a great deal of stability left in rural America. And there are some basic values and ideals of the old that are worth preserving, such as neighborliness, family life, local independence, community pride, stewardship of the land, and individual initiative. We need to continue doing things that will help contribute to the preservation of such values.

Extension has achieved much. Studying such facts as are presented in this paper will help us, as we look to the future with hopes of achieving even greater things. The facts tell us, most of all, that we should UNDERSTAND -- at every point in extension work, first UNDERSTAND.

PANEL MEMBERS: Florence Low and Arthur Durfee, of the Maryland Extension Service; Starley Hunter and E. J. Niederfrank, of the Federal Extension Service.

WHAT THE 1950 CENSUS MEANS

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I should like to introduce as evidence a red-covered book of about 100 pages, a preprint of Volume 2, Part I, Chapter B of the 1950 Population Census Report. Called "General Characteristics United States Summary" it gives the data on age, sex, race, marital status, education, employment, income, occupation, etc., based on tabulations of the Seventeenth Decennial Census. There is a similar report for each state.

The figures I shall cite are for the country as a whole. You can know exactly where your state stands in the process I am about to describe by checking the figures for each individual state.

The assumption behind this presentation is that the 1950 Census indicates significant changes in American life, and that extension programs should be reviewed in light of these changes. I shall try to give you the facts and what the facts mean, as I see the picture. Whether these facts are important and whether they affect your programs are matters which will be discussed in the afternoon session.

We have been counting ourselves every ten years since 1790, and in the 160 years, each new Census has added its evidence to the change that has come about in America. The most dramatic and striking change in our history began to take place about 50 years ago. By World War I, or at about the time of the Smith-Lever Act, we were beginning to see the outlines of the new society, and at the end of World War II, modern America was swinging out in all directions.

We may characterize the extension movement in this country as an organized effort to interpret this social change. As people learn more, experiment, work out problems concerning their daily life, and as they communicate their ideas and methods to one another, major social changes take place. The extension services are not reforming or revolutionizing; they are working with all the changing aspects of American life.

People's problems today are the problems of a rapidly-changing world. We Americans, especially those in our fifties, have watched the world in which we

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were born virtually disappear. We have seen the machines and gadgets that were once the day dreams of impractical inventors become ever-present and sometimes frightening realities. We Americans have speeded up, joined up and added up at a rate unprecedented in history.

Social change does not affect all parts of the culture alike. That is why I urge you to consult the figures for your own state. But the change has been widespread enough to enable us to make some generalizations about it, which can serve as guide in assessing your own state. If I am guilty of oversimplifying, it is because I am trying to trace, in a half hour or so, social changes which have taken place over several generations.

What do the Census figures mean? What trends do they indicate? What has happened and what is still happening? For convenience, let us deal with these questions in terms of two major population characteristics - distribution and composition, and let us look first at the major changes in the distribution of the population.

When the first Census was taken in 1790, there were about 5 persons per square mile in the country, and about 95% of the American people lived on farms. Today, the average density is about 50 persons per square mile, and over half the rural population lives within an hour's automobile ride of a city of 100,000 or more. The country today is 64% urban, with urban characteristics permeating the countryside.

In 1930, we had a more even distribution of farm and city people - 43.8% farm and 56.2% city. Today, 20 years later, and under the new urban definition, we are 64% urban and 36% rural. But that is not all. Only 15.3% of our rural population actually live on farms. The other 20.7% is characterized as rural non-farm. Some of this increase is no doubt attributable to the new definition of "urban" adopted in the 1950 Census. There is evidence that the farm population in 1950 would have been about 9% larger had not the new definition been used.

But the fact remains that while the population as a whole increased 14.5% from 1940 to 1950, there was an increase of 43.2% in the rural non-farm

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population, and a decrease of 23.6% in the farm population. The rural non-farm population includes persons living outside urban areas who do not live on farms, such as isolated non-farm homes in the open country, villages and hamlets of less than 2,500 inhabitants, and some of the fringe areas surrounding unincorporated places. Urban place refers to a concentration of population of 2,500 or more.

Clearly, the city is moving outward as people move city-ward. This explains why we have school problems, housing problems, and problems of sanitation and sewage in areas not covered by city systems. The housing developments which have sprung up in the fields over-tax police, fire and health services. Communities everywhere are having to add to existing facilities, often pushing over-burdened taxpayers to the point of more critical examination of community resources and facilities.

Some states are more urbanized than others. New Jersey, for example, is the most urban state in the nation, being 86.6% urban, followed closely by all the Northeastern states. We have more dwelling units in New Jersey than in Connecticut, Delaware, Rhode Island and West Virginia combined.

The revolution in transportation has of course brought this change about. There is now no such thing as the isolation of rural people from city influences, or for that matter, the isolation of city people from rural influences. The rural community is developing social institutions and organizations unheard of a couple of generations ago. The liberation of rural people from the restrictions and repressions formerly thought of as a part of rural life is enabling them to expand mentally, enriching and broadening their lives.

Urbanization means more than the crowding of people into a constricted space. It is an area of increasing population but at a decreasing rate. It is an area of an increasing standard of living. It is a world of diversity of backgrounds, interests and attitudes. It is a world where "common sense," the mainstay of our agrarian forefathers, does not serve as a basis for cohesion, for what is common sense to a Southern European father living on a suburban truck farm may not be common sense to the college-trained, upper middle class home demonstration agent. While old timers from rural Vermont may praise common sense, they would have to define their terms in Passaic, New Jersey, or Detroit, Michigan.

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The urban world is also a world of economic specialization and impermanent residence. And the higher the degree of urbanization and consequent population density, the lower is the population fertility and rate of growth.

When the first Census was taken, the average family contained 5.7 persons. Today, the average family contains 3.6 persons (Table 69). There are only three states in the country that average more than two children per family - North Carolina, South Carolina and Mississippi, where the average is 4.1 persons per family. The Pacific States - Washington, Oregon and California, have the smallest families in the country, averaging 3.3 persons. Rural families are somewhat larger than city families, and city families are smaller than suburban families. The average rural family has 4.13 persons, a city family 3.44 persons (Table 47).

What does this mean - the fact of increasingly smaller families? It is very likely that the small family is here to stay, even though we have recently gone through a 12-year boom in birth rates. The small family, living apart as a separate unit is a consuming unit, and it is a group in which quality is becoming more important than quantity.

Gone from the family are the aunts, uncles, grandparents and assorted "kissin' kin" living with the family. The baby sitter takes the place of collateral relatives. And we buy the services of the baby sitter, just as we buy, instead of produce at home, most of the other goods and services which it was once the function of the family to produce or perform. Today's small family is a consuming unit - THE consuming unit, while families of the past were producing units.

As quantity becomes less important, and the family is relieved of the routine of production, both human and material, quality becomes a major concern of family life.

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As the family becomes smaller in size, the relationships among the members become limited to fewer people, and are thus intensified. If the family experience involves difficulties among the 3.6 persons, the impact upon each individual will be more intense than if there were many relatives around to share the problem and help in the solution.

A distressed child will find solace in a street corner gang, or take his aggression out on his teacher, since there is no Aunt Susie around to look to for counsel, guidance or help. The small family sends its members to outsiders, as teachers, doctors, psychiatrists and marriage counsellors will attest. It also seeks practical help from outsiders - help in meal planning, home nursing, recreation, baby care, budgeting, and numerous other family and personal problems, as extension people well know.

We are dealing with a small family group as a consuming unit, and as a highly intensified emotional group. It was once thought that the family was a natural group, and that all mothers had the child-rearing instinct, and that if just left alone, families would get along all right if they had the right "stuff" in them. It was once thought that the family arts, both agricultural and industrial, could be handed down from parents to children in a matter-of-course informal manner.

We have belatedly discovered that it takes more than superstition and custom to make happy families and happy individuals. People need help in attaining greater satisfactions in life and in developing richer personalities. The handed-down technique is not enough in these days.

Just as we have learned that the scientific principles of land use, and of crop and animal production, and of business will increase the success of the farm enterprise, so are we learning that the social principles of making a happy and contented life are things that need to be learned. Intellectual curiosity and the spirit of inquiry are supplanting the passive acceptance of handed-down knowledge and institutions.

This idea that the capacity for a happy family life is something one learns rather than possesses or acquires by tradition is indeed modern. It is this

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basic ideological change that has permitted you as extension workers to go into families and work with their problems, whether emotional or material. It could be said that your home programs exist by virtue of a radical change in the size of the family.

We ourselves grew up in a different world, and remember a very different picture of family life.

Perhaps we envision that picture as a golden circle, shimmering in the warm light of an oil lamp - the family gathered around the golden oak breakfast table - a picture of sanctity, stability, and unity. Do we remember when father was the undisputed master, and if the rod was spared the child was spoiled? Children were seen and not heard and women's place was in the home.

In the family run by epigram, there were fewer divorces, less juvenile delinquency. If there were any signs of stress and conflict, they were kept under cover. The delinquent member and the mentally-ill member and the black sheep were all hidden in the commodious family closet. They did not become a social statistic but they were also hidden away from any kind of treatment or help.

Behind this lace curtain, females and children were disciplined early to bear wrongs without murmuring. This grin-and-bear-it experience was called "character training" and this device for the subjection of women and children was called the family.

What a different picture today! Gone are the mottoes on the walls, the collateral relatives living with the family, the lace curtains, the family closets. Instead are picture windows, baby sitters, Venetian blinds, radiant heating and television.

Today's American family is the smallest in history, the best educated, the best equipped, the most adaptable, the most married and the most mobile. It is also the most nervous and the most insecure.

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Do we tend to look back to a so-called golden age of family life, of rigorous discipline and strong family control? Are we still stressing a society divided into rural and urban? Are we still emphasizing values that have disappeared?

Let us take thrift as an example. In the old days, a couple saved, and if all went well, they were able to buy a home. But the habit of doing without things is not one that appeals to young people today. Today's family buys the home, the television, the car, and pays for them on the installment plan. The 1909 family had \$162.00 left after the basic necessities were met. Of this they saved \$51.00 for a rainy day. The 1950 family spends not only the \$1,409.00 left over after food, housing and clothing, but an additional \$286.00 from savings or borrowings.(1)

How can papa teach that a penny saved is a penny earned, and early to bed and early to rise make a man healthy, wealthy and wise, when he is in debt \$286.00 to the installment creditor, and doesn't go to bed until after the late, late show and gets up just in time to get to work without his breakfast? Perhaps we'll have to forget some of the numerous axioms of Benjamin Franklin which fitted a former way of life. Today, consumption is a virtue just as thrift was once a virtue.

What about the virtues of "roots," once fraught with so much sentimental meaning as being attached to persons, places and things? The modern family - rural and urban - moves about. It is estimated that some 30 million families changed residence during World War II. About 20% of the United States population changed residence from 1949 to 1950 (Table 70). The most frequent movers are the suburbanites. It is interesting to note, however, that a small percentage more of our rural population moved from 1949 to 1950 than city people. There are of course regional and local differences in mobility. The most mobile populations in 1949-1950 were in the west and the south.

Such mobility makes the family lose its roots - the stabilizing influence of place and status which helped so much to keep families together in the past, and to give the sense of security to individual members. The status a person once had,

(1) New York Times, July 25, 1954. Helen Hill Miller. "Key to the Economy -- The Consumer."

as ascribed to him because he was a member of a family long-established in the community, no longer serves him and he must acquire whatever status he has for himself. Advanced education and success in business are the chief bestowers of status today, not who one's family was. And advanced education and success in business require moving around.

This may have a double implication for extension. First, because the population is mobile, your programs must be flexible and not limited to local or regional interests. A boy brought up in 4-H is likely to devote his head, heart, hands and health to banking in lower Manhattan. The second implication of mobility and its consequences is that it is forcing us to learn the hard way that the real roots of personality are in one's self - not in outside persons, places or things.

In a recent publication from Canada I found this statement: "The difference between urban and rural life is this: our surroundings in the cities are mainly artificial, while in the country, they are natural objects. City people live in an environment where things are made, country people live in an environment where things are grown."

While this may be true as far as it goes, it does not express the real basis of human organization. Relationships, not "things" are the key to human society - the relationship of human beings to each other. In our country today, agriculture is no longer the basis of human relationships or of social organization. Today, a variegated industry and trade, not land, set the pace.

Today, the lives of 71.2% of our employed persons depend not on the soil, but on their relationship to an employing business or industry (Table 54). Private wage and salary workers increased 32.9% from 1940 to 1950, and self-employed and unpaid family workers decreased nearly 25% (Table 54). And it is interesting to note that about 30% of the rural farm population is not engaged in agriculture (Table 55).

In the old agrarian community, there was time and freedom for each man to do very much as he pleased - to earn his living on his own land, and to bring

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up his children as he saw fit. His good wife stayed home - she did not run around to rural short courses or home demonstration meetings.

Social life was characterized by an independent associative process, with people cherishing their independence, and associating together in terms of their independent viewpoints.

The modern basis for social organization is increasing dependence and inter-dependence. Modern man is tied to the modern social structure more through his membership in large impersonal organizations than by the older tie of family and community. We are developing a new form of associational living where we associate not with relatives and close friends, kept at a distance, but with strangers at unavoidably close quarters. We find ourselves constantly with people - people who jam around us in traffic, in crowds, in meetings and at work. But our relationship to these people is not the intimate, immediate, person-to-person relationship of people having a common life, a common goal and a common basis of behavior. For interposed between the modern citizen and his social relationships with other people are the rules and prescriptions of the institutions to which he is related. We function largely as representatives, and we deal with others as representatives. We participate in social life as representatives, not as persons, and we deal with persons who represent other persons.

In fact, we are more closely associated with agencies than we are with people. We deal with people as agents - agents who represent the telephone company, the government, the corporation that employs us. Even our neighborliness is done through agencies as we contribute to community chests instead of personally-distributed charity.

As one sociologist puts it, personality is increasingly constituted, and values are increasingly apprehended in relation to social contexts and groupings, rather than in terms of a common social heritage or the personal instincts of the individual.

The gas man who says "Lady, I'd like to help you move the piano, but it's against the rules" means exactly that. He is not being uncooperative. The modern citizen is increasingly governed by rules that come between him and his neighbor. We have a difficult time being ourselves. How many times have we thought - "I personally think such and such, but as a representative of my group, or organization, my official position is thus and so."

Perhaps part of the answer to the so-called "lack of respect" of young people today stems from this. Do we as adults always respect strangers acting as functionaries - people who do not have the status of family behind them, and who come to us representing the government, the street-car company, the milk-drivers' union, telling us what we must and must not do. How can we teach respect in children when we ourselves rail at the luckless bureaucrat in some organization that is treating us impersonally, and hence disrespectfully? Modern disrespect may be directed at the function more than at the individual. I believe that when we begin to respect community functions more, we shall begin to evolve a new basis for respect.

The movement away from the local, intimate group as a basis of social organization, and the tendency toward increasing centralization into larger and more inclusive social organizations is the central theme in modern industrial society. We may not like it, but advancing civilization means increasing centralization. Today, we look to large professional, industrial, vocational or governmental organizations for information, protection and status. It is these groups which give us wider horizons and they also give us easier adaptability. They help us to link up more quickly with new groups in new situations, and settle smoothly into them.

A man who leaves Iowa with his family can find in New Jersey virtually the same organizations he knew in Iowa, only the people are different. It is this increasing centralization of functional organization that has helped to offset the

restlessness of mobility.

The older family stayed put. It was governed by the village folkways, and it provided its own security, welfare, and status, and took care of its own education, recreation, protection and safety. Today, the community does most of these things, whether that community be the township or the Federal government. The modern community organization is, in a functional sense, an extension of the family, expanded to include all the families within it.

Community problems are the problems which every family would face if they were operating independently. Delinquency, poor schools, slum housing, insufficient recreational and amusement facilities are family problems - problems which the family once solved on an individual basis. The modern aspect of community is that it is the long-arm of the family and what happens in the community should be of vital interest to every family.

While we have gone a long way in solving the organizational problems of a mobile society, we have not yet developed the psychological attitudes to enable people to live satisfactorily that way. For one thing, community participation is not widespread. The urban citizen participates at a minimum in the affairs of government. He votes in terms of his group interests, and supports causes only insofar as they affect him. He demands that the community give him the best in services at the cheapest rate, but he is not one to go to the city council meetings. While he may vote in national elections, community questions often pass or fail by default.

We have not yet developed adequate techniques for keeping track of people and seeing that they are quickly brought into the local social system, wherever and whatever they may be. If we encourage people to move around, we must provide more adequate means for their quicker integration into small-scale human relations as well as large-scale ones. The man and his family who move from Iowa, must learn to belong in New Jersey, just as he belonged in Iowa. As I indicated, we have large-scale organization for this purpose, but we are still deficient in small-scale organization.

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The changing population distribution has brought about a change in the basis of our social relations, in both the family and the community. Smaller, and highly mobile families, whose way of life is based on consumption rather than thrift are welded together in large-scale organization. Individuals serve as functionaries in these organizations, and they must deal with other people not on the basis of face-to-face personal intimacy, but impersonally and in terms of the rules and regulations.

The old urban-rural dichotomy is no more; instead is a society of 150 million people, increasingly urbanized, facing a new social structure, with new sets of values emerging at each turn of the road - and yet each individual must steer his course as an individual and find his place.

Is it any wonder that we have so many people today lost? Our criminals and juvenile delinquents are people adrift - they are not happy wanderers.

Not only are changes in the distribution of people significant, but changes in the composition of the population must be noted, for not only have we re-located ourselves, but there are some important changes in age, education, sex ratios, occupation, and income.

I said earlier that today's American family is the smallest in history, the best educated, the best equipped, the most adaptable, the most married and the most mobile. It is also the most nervous and the most insecure.

I have already presented the evidence for its smallness, mobility, adaptability and insecurity. I speak now of its better education, its higher income, its increased marrying potentialities and age as being characteristics of the population. I will not stress ethnic differences. Forty years ago about one-fourth of our white population was foreign-born. Today, only 6.7% are (Table 58). Yesterday's immigrant is today's Community Chest Board Member. I would be inclined to think that today class differences are more significant than the differences of nationality. Studies show, for example, that in child

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training practices, there are greater differences between the classes than between Negroes and whites of the same class. Variations in education and income which tend to make the broad class distinctions are greater sources of differential behavior than the old melting pot.

Middle-class parents of both groups are more rigorous than lower-class parents in their training of children in feeding and cleanliness habits. Middle-class parents also expect their children to take responsibility for themselves earlier than lower-class parents do. Middle-class parents place their children under a stricter regime, with more frustration of their impulses than do lower-class parents.

While the income levels of the American people have been steadily rising - in fact, we have the highest incomes in the world - the Census gives us some indication of the wide variation in incomes. The Census itself warns us that the figures are subject to errors of response and non-reporting, being based not on records but on memory - usually that of the housewife. Our principal interest here is not in how much income, but in how it is distributed among the population.

The Census reports that about 27% of the country's families have incomes of less than \$2,000. About 37% have incomes from \$2,000 to \$4,000; about 18% from \$4,000 to \$6,000; about 8% from \$6,000 to \$10,000; about 5% over \$10,000 with 5% not reported. The median family income is \$3,073.00, being a couple of hundred dollars higher in the urban and the rural non-farm areas than in the rural. There is also an inter-state variation in this median from about \$1,810.00 in Alabama to a median of \$3,585.00 in California (Table 85).

Educational differences are also significant. While our educational level, as well as our income level, has been rising, we must remember that the median number of school years completed for the country as a whole is 9.3 - 9.7 for white and 6.9 for non-white. This means that half of our adults 25 years of age have completed a little over a year of high school and half have not (Table 67). We have only about 12 million adults over 25 who have had 1 to 3

years of college. And 25% of our non-white population has had only 1 to 4 years of elementary school education.

With over one-fourth of our families on less than \$2,000 a year, and 63% under \$4,000 a year, and with a median of education completed at 9.3 years, this raises interesting questions of the diversity of interests and attitudes in our population. People who are at lower income levels in education and income might not see eye to eye with those who urge changes in their family practices. Not everyone in the community is in the economic position to follow leadership in what some people would consider "musts" in community projects.

I cannot refrain from asking also, "how many of our extension practices are predicated upon the mores of an upper-middle-class in income and education"? How many of our extension family publications are put out by college graduates for college graduates? How many of our family budgets are prepared by an upper income 8% for a lower income 55%? While it is true that in America middle-class behavior and values are stereotyped as criteria, a realistic program would take class differences into account.

Today 37.7% of all American women are in the labor force - 42.5% of the city women, 29% of the rural non-farm women, and 21.5% of the rural farm women. Prior to World War II, the women who worked were largely young women in their twenties and early thirties, but one of the phenomenon of the present population is the number of women in their forties and fifties who are in the labor force. The tendency of married women to return to work to take jobs for the first time after their children reach high school or college age seems to be increasing. The Census Bureau has found that the number of married women working in April 1952 was larger than at the peak of World War II. While about one-fourth of the women who work are married, and the number of married women who work is considerable smaller than the number of single women who work. In April 1952, only about 25% of the married women were at work, as compared with 35% of widowed or divorced women, and 50% of the single women.

I see no reason to believe that the working woman is a temporary phenomenon.

The habit of bringing home a paycheck of well over 30 billion dollars is not one that is to be given up easily. This is all the more reason why we shall sooner or later have to face the basic question of the reorganization of society around the industrial community, for it is industry, not agriculture, which has taken women out of the home.

In spite of this, the number of married persons is at a record level. Forty years ago, 54.2% of our males and 57.1% of our females were married (Table 46). Today, 67.4% of our males and 65.8% of our females are married (Table 45 rev.). There are fewer males in our population. In 1850, there were 104.3 males for every 100 females in the country. Today this ratio has declined to 98.6 males for every 100 females. There are more single women eligible for marriage than there are single men. While we have some 3.3 million widowed or divorced men, we have some 8 million widowed or divorced women, six million of whom are in urban areas. There are more than three widows to every widower. In the over 60 group, this ratio is even higher.

We are an aging population. The median age in the country is 30.2 years. Over 22% of our population is over 50 years of age. The older population is in the urban areas and urban sections of the country, who will no doubt be pressing for solutions and legislation more rapidly than the rural areas. It is estimated that some 3 million persons live in hotels, rooming houses and other places not exactly family households. About the same proportion - 2% of the population - was disclosed in the census of 1940. Most of these people are elderly.

There are these segments of the population - the single or widowed women, employed women, the elderly unemployed, who have been left over from the changing family and the change to urban life. As far as I know, except for a few lonely hearts clubs, there is no institution concerned with this

(more)

group. There are some 11 million unrelated individuals who are not living with any relative - who need techniques of community belonging - who need to be something other than an isolated, anonymous individual, left on the doorstep of social change.

What does the 1950 Census mean to extension? As I see it, it means that extension will have to extend. The very phenomenon that is shrinking your budget is enlarging your responsibilities. Extension will have to modify its selective coverage based upon a stereotype of agrarian life, and move into the highways and byways of a highly variegated and specialized industrial community. It will have to expand its family relations programs to include human relations; it will have to move into the larger community, for today the community performs many of the functions once performed by the family.

Extension will need to gear its program to the small consuming family, living in suburbia, and dependent upon the community for most of its material security, and upon itself for its emotional security. And it cannot overlook that increasing segment of the population composed of older people, widows, and single women, who are cast afloat in the changing world.

At the present time, none of our institutions are geared to a mobile society, an aging society, a society in which there are more women than men, and one in which the anonymity of the job has replaced the status and security of the family and the craft.

The real problem is how to re-establish meanings and values. Our work with the aging population should not be based on "How-to-be-happy-though-old," but rather on "Of what value to yourself and the community is your experience and leisure, and how can it be put to meaningful use?"

The problem of the increasing status of women is not the fear of a matriarchy, but the meaning of sharing the work of the world, not on an arbitrary division of labor based on a supposed superiority and inferiority, but upon a

recognition of the capacities - and frailties - of all human beings.

The problem of the mobile, impersonal, industrial society is to re-establish basic satisfactions of community belongingness, dignity of work, and individual worth.

This is a mammoth job, of course, and it cannot be done by extension services alone. The techniques of doing this will need inventiveness, and new approaches, new thinking, and perhaps the destruction of some old idols.

I will close with the story of a WAC who appeared on the parade ground with a limp. Her officer asked her what was the matter, and she replied that she had a sprained ankle. She was instructed to go to the hospital. She went to the post hospital and came to two doors, one marked "Officers" and the other "Enlisted Personnel." She went through the door marked "Enlisted Personnel" and came to two other doors marked "Men" and "Women." She went through the door marked "Women" and came to two other doors marked "Ambulatory" and "Non Ambulatory." She went through the door marked "Ambulatory" and found herself on the street. She returned to her commanding officer who asked her "Did you get fixed up at the hospital?" "No," the WAC replied, "but it certainly is well-organized."

1. The first part of the report is a general introduction to the subject.

2. The second part is a detailed description of the methods used in the study.

3. The third part is a discussion of the results of the study.

4. The fourth part is a conclusion and a list of references.

5. The fifth part is a list of figures and tables.

6. The sixth part is a list of abbreviations and symbols.

7. The seventh part is a list of footnotes.

8. The eighth part is a list of appendices.

9. The ninth part is a list of references.

10. The tenth part is a list of figures and tables.

11. The eleventh part is a list of abbreviations and symbols.

12. The twelfth part is a list of footnotes.

13. The thirteenth part is a list of appendices.

14. The fourteenth part is a list of references.

15. The fifteenth part is a list of figures and tables.

16. The sixteenth part is a list of abbreviations and symbols.

17. The seventeenth part is a list of footnotes.

18. The eighteenth part is a list of appendices.

19. The nineteenth part is a list of references.

20. The twentieth part is a list of figures and tables.

21. The twenty-first part is a list of abbreviations and symbols.

22. The twenty-second part is a list of footnotes.

23. The twenty-third part is a list of appendices.

24. The twenty-fourth part is a list of references.

25. The twenty-fifth part is a list of figures and tables.

26. The twenty-sixth part is a list of abbreviations and symbols.

27. The twenty-seventh part is a list of footnotes.

28. The twenty-eighth part is a list of appendices.

29. The twenty-ninth part is a list of references.

30. The thirtieth part is a list of figures and tables.

